POPULAR PIETY

The Worship and Teachings in the Various Churches of the Metropolis Yesterday.

BETWEEN THE OLD AND THE NEW.

Sermons on the Christmas Season, the Old Year's Death and the New Year's Nativity, by Archbishop McCloskey and Rev. Messrs. Chapin, Frothingham, Powers, Graham and Northup.

Mr. Beecher Preaches on Unconscious Influence, Peevishness and Cheerfulness and the Mirthfulness To Be Found in Heaven.

TALMAGE OUT OF THE TABERNACLE.

The Services of His Congregation and the Sermon that He Preached to Them in the Brooklyn Academy of Music.

"WHY WAS THIS WASTE?"

Dr. Camp's Christmas Celebration for the Children in the Unity Chapel.

The Rev. Dr. Chapman on the Sin of Indiscriminate Eulogy.

How the Day of Religious Rest Was Kept by the People.

CHURCH OF THE DIVINE PATERNITY.

Dr. Chapin on the Lessons of the Closing Year-Significance of the Inner Man. Dr. E. H. Chapin preached at his church on Fifth avenue and Forty-fifth street yesterday to the usual large and fashionable congregation on the essons of the closing year. He took for his text the sixteenth verse of the fourth chapter of Paul's Second Epistle to the Corinthians—"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by The Apostle Paul, said the reverend gentleman, recites herein his troubles and persecutions. and makes no statement of any ameliorating condition by which he was enabled to endure except his own inward spiritual resources. He draws a that inner life that is part of our being; for, he eays, though our outward man perish, yet the inward man is renewed day by day. The conditions set forth by Paul are most worthy of consideration now as we draw a lesson from the closing year. Nothing can more forcibly illustrate the reality of OUR OUTWARD MAN'S DECAY.

Hours and days glide by and we de not notice them, just as small coin may be distributed here and there and never accounted for; but when a year draws to a close with its large sum total of hours and days, so large and important a portion of our earthly life, we feel that we must stop and consider it to see where we stand, as the business man feels the necessity of accounting for a large sum disbursed. One year is a large sum taken from the capital of life, and life is a capital forever wasting and not to be recruited. If there is any portion of humanity that grows and improves it is the infant; and yet as the babe grows year by year mot manhood some particle of its material existence wastes away, and each birthday that adds to

the infant; and yet as the babe grows year by year finto manhood some particle of its material existence wastes away, and each birthday that adds to the years of its existence deducts from its term of life. We may not be able to look upon the changes in ourselves, produced by the fleeting years, but there is an old story of

AN ENCHANTED HALL

where a million mirrors reflect the man, not as he feels himself to be, but as he is—and in life we may look upon the persons of our acquaintances and friends and see in them the images of ourselves, not as we feel, but as we are. Their whitening hairs and weakening limbs may indicate the decay that is upon us, and our consideration of the old year will lead to some good if it impresses it upon us that decay is real. All things perish. Our granite structures, our stately cities, our colossal fortunes, even the world perisheth. In the ordinary business of life there is no other account than that of

PROFIT AND LOSS,
and in this business of life, as men look at it, even from a commercial point of view, the losses must be all on our side. We lose hours, days and years. They go from us and there is no returning equivalent. Our physical frames decay, and there is no recruiting of strength. But is there no gain? Is it all loss? Materialism says yes; that life is but a quick-wrought struggie, with no aim beyond the present—it is over and there's an end; that man perisheth, his inner and outer life alike; that all perishes—even the great globe itself.

And like the baseless fabric of this vision, Leave not a week behind.

And like the baseless fabric of this vision, Leave not a wreck behind.

And like the baseless fabric of this vision,
Leave not a wreek behind.

Even if this were so there would remain
High buttes in Liff,
noble duties and noble work to be done. Even
without the eternal future that opens up before us,
it is a serious thing to live at all; and it is impossible for that man to have the same zeal to do the
same work who accepts the materialistic view as
for one whose life is overarched by God's sanctity
and stretches out to limitiess eternity.

Again, my hearers, Paul says "the inward man is
renewed day by day." It is not a dreamer who says
this. Paul was neither a dreamer nor a fanatic;
but he was an enthusiast, as every man is whose
heart is in his work. There is more
COMMON SINSE
packed in his cpistles than in two-thirds of the
books in the libraries of the world. He was not a
dreamer or a fanatic, but an eminently practical
man, so well informed and so experienced that had
he gone into Broadway or into Wall street he would
have been noted there for his uncommon executive
ability. What he says of the inward man, then,
cannot be taken as the prosing of a scholar or the
cant of the pulpit. In the revolutions and upheavings that go on around us in the constantly faithful
succession of the seasons, the strict enforcement
of the laws of nature, there is to be recognized the
presence of a power before which man is naught,
and his little life but a mere episode in the great
history that is making. The influence of this
greater power shapes or overthrows our actions,
directs our tides and ebbs, and rules and controls
the motions like

In every man, however low and debased, there
is a yearning, a sense of something noble and goo!.
A story is told of an engineer who was crushed
with his engine in a collision, and when dragged
from the ruins said—"I am gone, but tell them that
I stuck by the engine to the last." What was there
in his sticking by the engine that would aid his
material line? If it is all over with death why is
believed that the grandest heroism is displayed on
the field of m

MAN IS FORGOTTEN.

He sinks, and the waves close over him—a ripple follows, and the broad stream rushes on as before. It is the inner man alone that lives afterward. It is given only to a few to be constellations of greatness, blazing in the firmament and seen from all points of the horizon. The inner life is renewed day by day—renewed by truth, never obsolete truth, exhaustless truth, and renewed by love. The selfish man, who lives only to himself, shrivels up like a mummy jammed into a sarcophagus.

THE SEASON OF CHRISTMAS

like a mummy jammed into a sarcophagus.

THE SEASON OF CHRISTMAS

is eminently significant of that love that renews
the inner man. The genial warmth within, the
hearity generosity, the universal sociability supply
the aspects of Summer that are wanting in the
bleak desolation of the Winter without. The storm
that has failen upon this city, with its wild fury
and snowy desolation is typical of the lives of
many of the poor in our midst—a life that has
been always a storm blockade. In helping them we
may renew our inner life. The year that is drawing near its close has been an eventful and a sad
one. Men that clutched empires have been pushed
from their stools, great intellects have been
quenched in darkness, and from among ourseives
has gone one over whose seat the mourning sym-

bols yet hang. The sea has upheaved and fire has spread desolation along the surface of the earth. The outward man perisheth—yes, the Wintry devastation of the branches, the dying heart throbs of the old year beaten by the hand of every clock show it, but the inner man is renewed day by day.

ST. PATRICK'S CATHEDRAL.

Sermon by Archbishop McCloskey-Thoughts Suggested by the Christmas

the St. Patrick's Cathedral at the high mass services yesterday. The music was, as usual, very fine. The sermon was delivered by His Grace the Archbishop, who, it is needless to say, was listened to with the greatest possible attention. The right reverend gentleman, after having in a most analytical and interesting manner dilated upon the fall of man by sin, the consequent anger of God against him and his kind, and the gulf impassible that existed thereafter between God and man until

THE COMING OF THE SAVJOUR, he spoke of the "alliance" between God, the Creator, and man, the creature, which the condescension of the Saviour in becoming man had brought about. It was, he said, after the sin of our first parents, an impossibility for man to raise himself up to God, in order to put himself where he could, face to face, talk with Him, and be in a position to ask of Him the graces he stood in need of. How, then, could the alliance take place, or, rather, how did it take place? It being impossible for man to raise himself up to God the Son of God Himself consented himself up to God the Son of God Himself consented to come down to man, to become like to him in all things, in his lowliness, in his abasement, in his poverty, in his wretchedness, in everything to be his equal but in sin. For the sake of mankind, whom He wished to save, whom He loved so dearly, He even took upon Himself our poor, weak human nature, our human flesh and blood, and consented that He should be touched by human hands, to receive expressions of human love, and to return love for love. Yet that little infant in the manger was all the time the infinite Almignty. With all His poverty, His abandonment, He was full of riches, of honors, of glory, of immortality. By the coming of that infant the alliance between God and man was restored. In the birth of the child the work of the reformation of mankind was not consummated but only begun. Then, indeed, God was seen on earth and communicated directly with men, but in that alone was not the mystery of the incarnation. Then it is true God had united himself to each personal man. Was, then, the object of His mission on earth to last only during His lifetime, to cease when He passed away from earth? Not so.

THE MYSTERY OF THE INCARNATION first achieved in a stable is to endure forever. to

time, to cease when He passed away from earth 7 Not so.

THE MYSTERY OF THE INCARNATION first achieved in a stable is to endure forever, to exist until the end of time. God once become man was never to cease to be God and man, never to abandon man to himself, for whom He finally laid down his life; so the mystery of the incarnation still exists, and the Saviour is still with us. He had not only united His divinity to our humanity, but He left us the meaus of salvation, the power of becoming sharers with Him in the kingdom of heaven. As St. John says, "He gives to us who receive Him, who believe in Him and who adore Him in the lunless of the mystery of the incarnation, the power of becoming the sons of God." So He has united Himself to each one individually. The right reverend gentleman then remarked that the best way, especially for this season of the year, to unite ourselves with God was to receive him in the sacraments. If Cathohos had not already done this, or if they did not intend to do so, they did not realize the mystery of the incarnation in its completeness and its perfection. He then went on to say that we were already standing on the threshold of a new year, and as our thoughts went back to the months that had rolled by since the last "New Year" we naturally asked ourselves had we during that time

DRAWN NEARER TO HEAVEN,
nearer to God? The resolutions and promises we had made at the beginning, where are they now?
A year once passed is passed forever, and its words and deeds were beyond control. The present was indeed a time for solemn warning, but it was also a time for holy resolution and prayer. We should return thanks to God for the biessings he had showered upon us during the past year, and we should pray for the grace of God during the coming year; pray for strength in our cares and troubles; pray for the afflicted Pontiff; pray that the light of faith should break in upon the dark days that now surround him and that all the erring children of the Church should be brought back to the knowledge and fear of God.

CHURCH OF THE MESSIAH.

The New Year's Sermon by the Rev. H.

Powers.
The Cnurch of the Messiah was well attended yesterday, and showed a decided increase in its congregations since some weeks ago. The pastor, the Rev. Mr. Powers, preached his New Year's sermon from the text, "He hath made everything beautiful in its time," which is found in Ecclesiastics iii., 11. Mr. Powers commenced as follows: man of the Jews, let us inquire, my friends, what are some of the thoughts which it suggests and how they can be best improved by us in accordance with the spirit of the hour. First-Let us seek to apprehend, if we can, the idea which the word instant we essay to grasp it it is gone. If we think to portray it by signs and symbols we are mistaken, and yet images are its only means of description. Time is

and nothing in God's universe can exist or happen without the intervention of both. Time both produces and destroys all things. It is both the longest and the shortest of the motions with which we have to do, the simplest, the slowest, the most divisible

and the shortest of the motions with which we have to do, the simplest, the slowest, the most divisible and the most indivisible, the most regretted when it is gone from us and the least regarded when it is by. Strictly speaking, time is not itself an entity, a thing, but simply an idea, a COSSTANT SUCCESSION, an endless duration. It is always the friend of the virtuous and well-disposed, but the bitter and tormenting foe of the vicious and evil-minded. Its function is to measure for us here our allotted space of God's good life, as we journey from the cradle to the grave, and therefore to the good man it is redolent of memories sweet and anticipations delightful; but to the bad, of recollections that are sad and forebodings that are gloomy. Second—As the proper way for us to improve our time, our opportunity, our segment of God's eternity, I answer generally as Solomon has it in the text, "He bath made everything beautiful in its time," and that "He has set its destined duration in the heart of everything." That God has done this, remember, and not fate nor the devil, and that, therefore, it is well. It is as though mortality were a huge timepiece, which God had made and set in motion, which moves its resistless course while each cog in

ITS MYSTIC WHELS

bears graven in its stern substance as it comes swiftly up a blessing for us all. It ticks the time for us "to be born," and though we may not like the age or land or place in which our lot is cast, we cannot help it, nor need we wish to do so, for it is the best for us. So also with "our time to die." As God sees it there is no untimely death; no man really ever died too soon, or lived a moment longer than was good for time. "To every thing there is a season and a time to build up, a time to weep and a time to loan, at time to build up, a time to weep and a time to loan, at time to build up, a time to weep and a time to laugh, a time to mourn and a time to dance." No one therefore can fix a date beforehand and say, "On such a day I will be merry and such a d

TWENTY-THIRD STREET PRESBYTERIAN

ermon by the Rev. H. D. Northrop-The Old and the New Year-God's Great Bounty to Mankind-Meeting Relative to Foreign Sunday Schools Addresses by Drs. Eggleston and Wood-

The Rev. H. D. Northrop preached at the West Iwenty-third Street Presbyterian church yesterday forenoon. He took his text from Psalms ci., 1-"I will sing of mercy and judgment"-and commonced his discourse by drawing attention to the act that David praises God for His judgment just as he does for His mercy. We are apt to be grateful for mercies and simply resigned to the judgments of God. We think the sweet and pleasant good and the bitter evil, yet it may be the latter that cures. God has a lesson in everything He does, and He speaks to us by events and circumstances as well as by His written Word. It is worth while, therefore, to consider the mercies of the past year and refresh our minds with a reckoning of good things.

The preacher comprised these mercies in two distinct classes-the temporal and spiritual. . The

temporal life is the gift of God, and its value is shown as longevity is given as A REWARD TO THE GOOD. If who paints the life and the buttercup paints

also the crimson tinge on man's cheek, and when the brush falls from the Master's hand that cheek will pale. We are prone to consider that life is drawn from a lower source and talk about preserving health and taking care of ourselves; yet if Ged says live, we have existence, for He is the sovereign of our very breath, as He is of all the world's on high. The learned divine then dilated upon the suddenness of death's advent and of the numerous fatal disasters and catastrophes which had taken place during 1872, drawing therefrom a beautiful deduction to prove the necessity for spiritual grace. We, none of us, know how long we have to live, and should, therefore, walk uprightly and in the love and favor of the Lord. During the past year there had been a political campaign which was so acrimonious and scurrilous as to fairly disgrace a nation calling itself civilized. It was followed by the death of a man who was too great to be President, yet did not know it—a man who did more for his country than the whole pack of snarling curs who defaned him and called him a devil during life, yet who were ready enough to make a saint of him when dead.

HORACE GREELEY

make a saint of him when dead.

Honace Greeley
was only one of many great and good men who had passed from earth during the year. A new year is close at hand, and this is a proper season to show gratitude to God for the many blessings. His mercy has vouchsafed to us, and also for the raming of resolutions which will enable us to aspire in the future to a high place in His heavenly kingdom.

framing of resolutions which will enable us to aspire in the future to a high place in His heavenly kingdom.

A meeting was held last evening in the church on behalf of the Foreign Sunday Schools Mission. The Rev. E. Eggieston addressed the congregation at considerable length upon the advisability of promulgating religion in European countries by means of Sunday schools. He spoke in particular of Germany, where the Church and State are allied, and confidently asserted that Sunday schools would soon emancipate religion from the anarchy and intolerence of the government. He recognized fully the wonderful benefits which have resulted from the system of public schools, but he did not consider it advisable to leave religious education to these institutions. It was impossible to graft in the heart and memory of a child geography, arithmetic and religion simultaneously. The arts and sciences were driven into the youthall understanding—religion had to be generated in the bosom of the young scholar by love and gentleness. The government of Germany was strongly opposed to them, for it recognized the certainty that children would begin to think for themselves, and not rely too much upon the power of monarchial rule. He deemed it fortunate that in this country the burden of religious instruction had been shifted from paid teachers to those who labored for love. A bond of holy unity existed between pupil and teacher that grew stronger as the infant mind advanced its knowledge of true religion. Germans as teachers were far ahead of Americans, but they did not dare to expound theories in their own country on account of the government. A system of Sunday schools throughout Prussia would be the means of propagating true Christianity, of revolutionizing religion all over the Empire.

The Rev. Mr. Woodruff said that the number of Sunday schools as at the Coutinent of Europe was at

the Empire.

The Rev. Mr. Woodruff said that the number of Sunday schools on the Continent of Europe was at present small. France had 800, Italy 72, Germany 150, Switzerland 550, Spain only a few. Nine-tenths of the Germans who emigrate to this country are little better than atheists, though their "Vaterland" was the primal seat of Protestancy. This sad fact was the result of compulsory confirmation and the action of the government making certain religious ceremonies necessary to be passed through before a youth can be eligible even for apprenticeship.

through before a youth can be engine even for apprenticeship.

Rev. Mr. Northrup spoke of the great interest he felt in the movement and the benefits he thought would accrue if the matter of establishing Sunday schools more widely on Teutonic soil was carried on with promptness and energy. He read a letter lately received from the Rev. Mr. Brocklemann, of Heidelberg, in which that gentleman spoke most favorably of the progress being made and the happy results which were already accruing.

LYRIC HALL.

The Soul of the New Year-Sermon by Rev. O. B. Frothingham.

Lyric Hall was well filled, as it always is, by an intelligent and attentive congregation yesterday morning. The subject of Mr. Frothingham's discourse was "The Soul of the New Year." Before we meet again, he commenced, this year will have closed and we will have entered upon anthat the same things happen over and over again. We have joys, griefs, disasters and trials every year. So it seems on the surface; but is not every twelve months a separate creation and we a year further on. The new year begins when the gra-

EARTH'S OLD PROZEN HEART. Another year and new currents of life are flowing over the old Continent. Every one speaks of ogress, and how do we know but that it consists in the steady building up of the future? In the faith that every cause has its effect, and every sequence its sequence. Many believe that things move in an endless circle. The discovery is that progress is a law according to which it is impossi ble for anything to stand still. Nothing perishes We talk of the "lost arts," but they were nothing that would benefit man. Remember that progress does not go in right lines, but in waves. There is an ebb and flood tide in progress. We may fancy that things are going backward and forward Watch the action of the waves. They come up and go back, and you don't know whether it is ebb on flood tide. The seventh wave goes beyond the others, and all after it go in farther and farther. This is the law which governs human affairs.

This is the law which governs human affairs. In 1845 the great
wave of Revolution
swept over Sicily and Naples, and they determined to throw off the despotism which seemed to have overcome them. Even the Pope of Rome seemed to have turned reformer. The same wave swept over England and even reached our shores. The North became aware of the atrocity of the institution of slavery. New papers were started, reformers made their appearance, but the ebb began to set in. It began in Austria and ran rapidly all over Europe. Refugees from Hungary passed over here by the score. The city of Rome was held by French troops and the spirit of despotism settled down firmer than ever. The reaction struck our shores and the old

by the score. The city of Rome was held by French troops and the spirit of despotism settled down firmer than ever. The reaction struck our shores and the old

ANTI-SLAVERY QUESTION
began to die out. Compromise came after compromise. We all sat in sackloth and ashes. Had the tide gone back? No. Had a prayer been offered in vain? Never. In a few years the flood came in again and the reformers with it. The waves did not stop here. You know how the French despot feil and how the Pope was stranded in the Vatican. See by th's that nothing is ever lost. Several years ago there was a flood tide in temperance. In Ireland, which, with perhaps the exception of England, is the most remarkable for drunkenness, the reform was signally marked; millions put their names to the pledge. Men stood upon their feet and families came together again. At that time it was worth almost a person's character to say anything against the temperance reformers. One says that one of the most temperate people is the most criminal. Another that temperance does not influence longevity or health. There is more temperance now than there ever was before. There are thousands who would sooner die than taste the accursed thing. The

WOMAN'S RIGHTS
question a few years ago came up in a flood tide, but now it is beginning to ebb; partly, perhaps, because it was associated with disreputable ideas of social life. We have touched bottom, but must wait until the flood comes in again. There is a creed called the doctrine of Trinty, which has agitated England. They say, "The Father is cernal, and there are not three eternals, but one." "The Father is omnipotent, the Holy Ghost is eternal, and there are not three eternals, but one." "The Father is omnipotent, the Holy Ghost is eternal, and there are not three detrials, but one." "The Father is omnipotent, the Holy Ghost is eternal, and there are not three eternals, but one." "Fight PtL Disasters.

Floods in France, Italy and England, confiagrations destroying our best cities, a fearful famine in Persia and an e

SEVENTH AVENUE UNITED PRESBYTERIAN CHURCH.

The Departing Year-The Lessons Which

Its History Teaches. The Rev. S. H. Graham, pastor of the United Presbyterian church, on Seventh avenue, preached a sermon to a large and attentive congregation yesterday afternoon on the subject of "The Departing Year." After the usual religious services the reverend gentleman announced for his text the first clause of the seventh verse of the thirty-second chapter of Job-"I said, Days should speak." He said :- We are standing on the eve of the departing year, and we propose ere we lay aside volume of the past and turn bright, fresh pages of the future, with which we are all unacquainted, ere we reverently close the eyes of the old year and look into the bright gleaming eyes of the new, to indulge in some Christian reflections, with the fervent prayer that God will free us from all selfishness and enable us to consider Him more and ourselves less. After arguing in favor of the idea of a SPECIAL PROVIDENCE to a considerable extent, and that its workings are

clearly evident to the spiritual Christian, he urged that there is reason to lear that the lessons taught by its operations are likely to be overlooked. The events of a year, in all their varied relations, are so numerous that only a cursons glance can be

given them. After referring to the context and showing under what circumstances Elihu uttered

something awful to you and to me. They speak of abounding mercy and unmerited goodness. He dwelt upon the more common, and therefore less appreciated, blessings of Providence, and showed that these are the most important of all; such as the air we breathe and the means afforded us for supplying our wants. He then proceeded to consider some of the special mercies. There has been no special outpouring of God's spirit, but the movement of the Church has been onward, while the signs of the times evince that the measure of God's wrath toward the wicked is being rapidly filled, and the glory of Hs Church will be enhanced when the blow comes. Crime is on the increase, and yet it is certain God rules. Again, the history of the past year tells of learning independent of the past year tells of learning independent of the past year tells of learning independent of the wars of the past year and their devastating effects, of the many shipwrecks, fires and railway accidents as fulfilling the prophecies of God and presenting an awful, sad lesson to us. That lesson is, that He is angry with the sons of men, and they will have a good effect if they induce the wicked to give their hearts to Him. After incidentally referring to man's personal experiences, affording, as they do a mixture of joy and sorrow, which should bring him nearer to God, he turned to the POLITICAL CONDITION OF CHRISTENDOM Politics are not the business of the pulpit or of the Church, he argued. But if any great moral principle is involved, then it is the duty of all to bring that principle out into the brilliant light of the walfs of the pulpit or of the Church, he argued. But if any great moral principle is fivelyed, then it is the duty of all to bring that principle out into the brilliant light of the walf of the past year; and drew the conclusion that, not withstanding the received to the condition arising from he recent victories. France is emerging, with many throes, from the dust of her defeat. Italy has thrown of the Papat power and Russia is indulging

THIRTY-FOURTH STREET REFORMED CHURCH Sunday School Anniversary-Address by Rev. John Hall, D. D.

The forty-ninth anniversary of the Sunday school connected with the Reformed church in Thirtyfourth street, west of Eighth avenue, was held last evening in that place. The children crowded the galleries and a goodly congregation filled the main room. The exercises consisted of prayer, reading of the Scriptures and of annual reports, singing by the children of a Christmas carol composed by Rev. Dr. Washburne, of this city; a prayer by Mr. Pitcher, Superintendent of the Sunday school, and a couple of original hymns composed by Rev. Dr. Riley, the paster of the church. An address was delivered by Dr. John Hall, of the Fifth avenue Presbyterian church, and Dr. Riley added a few remarks. The reports declared that during the past year eight Sabbath scholars had become mem-bers of the church, and that the roll of the Sunday school contains at present 300 pupils and 27 teachers. The collections amounted to \$734 and the disbursements to \$791, thereby leaving the treasury of the school in debt, to relieve which a collection was taken up at the close of the services. The missionary collection of the little folks amounted to \$350, of which sum \$120 was appropriated to the mission in Mexico, under the superintendence of Miss Rankin. The balance was distributed in this city and in a few points in the West. One lady teacher and one scholar died during the year.

West. One may during the year.

ADDRESS OF DR. JOHN HALL. ADDRESS OF DR. JOHN HALL. Dr. Hall spoke about the kind of work that is done in the Sunday school in teaching the young about Christ. It is real mission work, and were there more of it done by the churches there would be less of it to be done by organizations outside of the churches, and he believed it would be done better. The Sunday school can do much in this way, and the Church must act the part of parents in this regard to many children. The children can't get religious instruction in our public schools as they are at present conducted. The Doctor, therefore, urged parents to send their children to Sunday schools, and pointed out the advantage it would be, not only to themselves and the little ones, but to their neighbors, who might be led to imitate their example. He also urged the children to bring others into the Sunday school and thus make themselves little missionaries for Christ. He bade both children and parents beware of the books they read. He had seen some in Sunday school ibraries which were greater trash than the cheapest of the cheap novels that are published. Often a poison is introduced into the school. Could he have his own way he would have Bible classes in every school, as a sort of bridge connecting the church with the school. Could he have his own way he would have the church a Sunday school for adults and the Sunday school a church for little folk. Reierring to the series of international lessons which the Evangelical Sunday schools of this country and of Canada take up next Sunday, the Doctor spoke about their influence for union on the churches, and urged their study by parents and children.

CITY OF CHURCHES.

Discourses from Her Pulpits Yesterday-Talmage at the Academy of Secular Song-"Why Was This Waste?"-Beecher on Unconscious Influenco-He Will Receive New Year's Call - Dr. Chapman on Indiscriminate Eulogies.

PLYMOUTH CHURCH.

Mr. Beecher's Sermon on Unconscious and the Peevish-Good Nature, Wit and Humor and Cheerfulness Com-Mr. Beecher to Receive Callers on New Year's Day.

The service at Plymouth church yesterday morning was in harmony with the season. The choir sang the time-honored Christmas hymn, com-

mencing

Hark! the herald angels sing,
to a carol from "Zundell's Book of Anthems."
The melody sung was an English melody, very familiar in the Episcopal churches of Europe, but was not well rendered by the Plymouth choir. The hymns sung by the congregation were also seasonable and jubilant, and formed an appropriate prelude to the sermon. Mr. Beecher's subject was "Conscious and Unconscious Influence and Power." The text selected was the fourteenth fiteenth and sixteenth verses of the fifth chapter of the Acts of the Apostles-"And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks unto them which were vexed with unclean spirits; and they were healed, every one." This text was used by Mr. Beecher, not in reference to its historical relationship, but as an emblem of the moral and spiritual truths he desired to enforce. The shadow was as the unconscious influence that was exercised by men unknowingly, both for

the line of nature, might be productive of good, was not in its unseen influence good when pursued in the line of force. Then

A MAN'S SELFISHNESS
had an unconscious influence. Then combativeness in man took up forms that detracted from his influence. This law bore upon the irritable and impatient, and its effect was just as perceptible in the sullen silence as in the irritable reply. A man was responsible for the temperament he carried about with him. Then there was the unconscious wrong done by the undee harboring of sorrow on those who were around and about us. It was quite true that sorrow must have its way, and there were no times in which this evil was more frequently done than in the cases of minor sickness. The spirit of exacting was the cause of infinite evil. Let not your good be evil spoken of was the admonition of pagans as well as Christians. Then there was a kind of egotism of goodness that was very painful. There were people who were so very good they had all the qualities that lifted them into a perfection, that fitted them only for the blessed, and these people knew it. Their goodness was so obvious that it was a kind of rebuke to less perfect mortals. From such people Mr. Beecher prayed that he might be delivered. He could quite understand Theodore Parker when he said that he never liked Washington until he learned that he swore. Their perfection was a kind of hard Pharisaism that needed something human, to provoke them to charity and loving kindness. Now, let them look at the other side of this unseen influence. That was an influence like the Summer sun; it shone alike on the city, the town, the country, the park or the widerness where no man was. So many men went forth as luminaries of God's benefits, benefiting in what they mean to benefit, and benefiting that which they don't mean; just as there was a beauty that did not know it was beauty. So there was a goodness that did not know it was goodness. There were a great many Humble. Those were the lubricators of society, who like the oil that

tion. There were no gifts that we should be more thankful for than these. If any man had wit AND HUMOR in him, in the name of heaven let him not suppress it. How painful it was to see everything taken in the hard reality of life, as he saw a great many housekeepers take it. They did not know how to take life and make the best of it, and what a blessed thing it was that there was a comic side to life. There were many who thought that there would be no mirth in heaven. Where did they find any authority for that? I believe there will be a good deal of mirth there. I don't know how any man can read the Old and New Testaments and not think go. Blessed, I say, are those who are the natural inspirers of hope and courage. We are too apt to think of Christ as the teacher, not as the actor and the doer. Let men think of the harm that they are unconsciously doing by a lack of cheerfulness and contentment. They do far more harm than they suspect. The shadow of Peter was just as hard a worker as Peter himself. A few words of practical admonition closed the discourse.

Mr. Beecher announced that he would receive callers on New Year's Day at his house, from cleven A. M. to seven P. M. The humble and the lowly who felt a friendliness toward him would be very welcome.

TALMAGE AT THE ACADEMY.

The Tabernacle Pastor's First Sermon in the House of Secular Song-Woman's Life in This Country-A Word on Worldly Notions of Economy-The Lessons of the Recent Loss-The Burning of the Tabernacle Not a Waste-The Prefigurements of

Mr. Talmage preached at the Academy of Music for the first time yesterday morning. The parquet and dress circle were crowded, and the family circle was partially filled. Services will be held at the Academy until the new church is erected, which will not be until Spring, or perhaps early

The pastor occupied the stage alone yesterday, ture on the stage a wooden settee, a small table and a chair for the preacher. Mr. George W. Morgan, the organist, presided at a grand piano in the orchestral department, and furnished the accompaniment for the congregational singing, which was as grand and inspiring as it was in the

Mr. Taimage selected for his text, "Why was this waste?"—which referred to the inquiry of the people when the poor woman poured the costly ointment on the head of Jesus at the banquet of Simon the leper. The preacher said:— Now, before I come this morning to the main thought of my subject I want you to see what a beautiful thing it is for a woman to approach Christ. This woman of Bethany may have done a good many pleasant things before, but this was the grandest, bravest, sweetest thing she ever did, is dull and monotonous in this country without Jesus. Men may go out into the world, as they do, every day, and they see new sights and hear new sounds; but woman, for the most part, suffers and toils indoors. She needs a rest and inspiration she cannot get from music and needlework. She has affection, deep and priceless, and will never be happy until she pours that ointment from the alabaster box on the head of Christ. She may try to satisfy her soul by drawing room flatteries and elegancies of apparel, but will often feel great disquietude. She cannot have peace here or well-being hereafter unless, like the woman of the text, she bursts into the room where Jesus sits, with all worshipful affection. Christ asks no impossibilities. The woman of the text brought an alabaster box, What was it to Jesus? Why, He was the fragrance

bursts into the room where Jesus sits, with all worshipful affection. Christ asks no impossibilities. The woman of the text brought an alabaster box, What was it to Jesus? Why, He was the fragrance of the earth and heaven; but He took it. He was satisfied with it. If it had been a wooden box He would have been just as well satisfied. I hear some one say, "if I only had this or that I would do so much for God." In the last day it will be found that a cup of cold water, given in the name of the disciples, gets as rich a reward as if you had founded a kingdom, and that.

THE SEWING GIBL'S NEEDLE may be as honorable in God's sight as a king's sceptre, and that the grandest culogium that was everutiered for any one was this—'She hath done what she could." Do as well as you can. There is a man_Joiling without Christ. He does not get on much. When he hears Paul thunder and Edward Payson pray, he says, "I wonder if I will ever join in the song of heaven." He wonders it is would not look odd for him to stand amid the apostles who preached and the martyrs who famed. Greater will be his wonder on the day when he shall find out that many who were first in the Church of earth are last in the Church of Heaven, and when he sees the procession winding up among the thrones of the sorrowing ones who never again shall beg, and Christ, regardless of all antecetients, shall put upon the heads of Mis disciples a crown made from the celestal sea, and macribed with the words "He hath done what he cultar wrong notions the "He hath done what he cultar words of the sorrowing ones who never again shall beg, and Christ, regardless of all antecetients, shall put upon the heads of Chus they said:—"Why this waster with the more your community where the said:—"Why this waster with the more your common the celestal sea, and macribed with the words of the man who give the most. Here is nothing that makes a attngy man so cross as to see generosity in others, and so it is often the case in communities and churches that those are the most unpopular

tion of a site for the building; the choice of architects and plans and materials, the discussion of acoustics; the watching of building committees, themselves severely watched; the latigue by day and the sleeplessness by night. It is a fact that in many cases the church has been built, the congregation is exhausted and

THE MINISTER IS RICKED OUT.

Oh you people of the Tabernacle, what have you to show for all the toils and prayers and expenditure of the last two years? A heap of ashes! Twisted walls, scorched pillars, and utter obliteration of all you have done. What a waste? "Ah, my dear friends, there wasn't any waste. All the toil and money you put in that encepriss had a heavenly insurance, and it will be paid back to you in some shape. What money [gave towards ir i would rather have where it is this morning than have it in my pocket. Having it in my pocket i might lose it, but where it is it is safe forever. I don't begradge a nail or a boit or a screw that went down in that great conflagration. Why, if it cost us nothing do you think that Christ would navewanted it. Don't fing any of your useless, woraut boxes at Him. That was the great, precious, all the strength of the strength of the part of the strength of the stre

UNITY CHAPEL.

Christmas Greeting to the Little Ones by the Pastor, the Rev. Stephen Camp— Pleasant Services, Good Music and Happy Children—How They Lead Elder Folk-The Lessons of Child Life. Yesterday, as usual, this pleasant little edifice was well filled, and the services were cheerful and refreshing. Lately a new organ of fine quality has been erected here, and the music was creditable to both the choir and the organist for its simple yet tasteful rendition and appropriate selection. sermon in the morning was preached by the Rev. Stephen Camp, the pastor, and in the afternoon the Christian exercises of the Sabbath school took place. The following

CHRISTMAS CAROL, written for the occasion, was sung with beautiful

Within each Christian home to-day
The off-repeated story
Is sung again in sweetest lay
Of joy, and peace, and glory.
Of joy, that to eat th's weary ones,
Jesus' pure life was given;
With "Peace on earth, good will to men,"
And glorious gleams of heaven.

From home to church we gladly haste, Our hearts with love o'erflowing. And in its sacred walls foretaste The spirit's true outgoing Of Joy, that to earth's weary ones, Jesus' pure life was given; Wilh "Jeace on earth, good will to men," And glorious gleams o' heaven.

And glorious gleans of neaven.
The Magi as of old have come,
Their gifts and incense bringing,
To every child in every home,
Their voices joined in singing,
For joy that to earth's weary ones
Jesus' pure life was given;
With "Peace on earth, good will to men,"
And glorious gleams of heaven.

Now let us as we gather here, To share this hour of gladness. Remember that the closing year

Has mingled joy with saitness. But thanks that to earth's weary ones Jesus' pure life was given; With "Peace on earth, good will to men," And glerious gleams of heaven.

And filled with earnest faith in Him,
The Father of all living—
A faith that time nor change can dim—
We render our thanksgiving
Of joy that to carth's weary ones
Jesus' pure lie was given;
With "Peace on earth, good will to men,"
And glorious gleams of heaven.

The song "The True Shepherd" followed the responsive service. Then was recited the child's creed, and, after a prayer, the pastor preached a Christmas discourse to the children, couched in such a playful and original style as to interest and delight them greatly. His text was taken from Isaiah xi., 6:—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them."

The preacher dwelt long upon the singularly powerful innuence which little children may have at times over the natures of their grown-up elders. He himself had been led from bottom to top of the ne aimsel had been led from bottom to top of the house and all over by a certain little fellow whom all his listeners knew. And thus it was by the bright purity of their hearts they inspired higher, tenderer and nobler thoughts and awakened more beautiful ideas where the circumstances of hie had perhaps before produced bitterness and unbelief; where sin might have held a long lease of power.

lief; where sin might have held a long lease of power.

THE STUDY OF CHILD LIFE was the richest in its results and that from which would grow the greatest recompense. It taught lessons of heaven and the cheerful, merry prattle of the children sometimes seemed the voices of angels in its sweetness and gladness. They were weak and leaned upon us. That trust of theirs was what touched the heart with a tenderness to which no other is akin and it was the inspiration of that stron rest and most deathless of passions—a mother's love. In most of them could be seen the conception of what we ought to be to be perfect in righteousness—"For of such is the kingdom of heaven." The Christmas season particularly belonged to them as a holiday and as a festival, because He, the great hero of all history, suffered them to come unto Him, and He set them an example of the lives which they ought to lead and the leve which they ought to leel for God and man. If they followed in His footsteps they would rever be unhappy, and they would grow to be noble men and women and gain at last peaceful and glorious consummations of their lives.

Atter the Rev. Mr. Camp had concluded the children sang "The Sweet Story of Oid," and the services were closed by recitation of the Lord's Prayer and the Benediction.

ST. JOHN'S METHODIST CHURCH.

Indiscriminate Eulogies Upon Deceased Great Men Denounced-Sermon by Rev.

Dr. Chapman. Yesterday morning Rev. J. A. M. Chapman, D. D., stor of the St. John's Methodist church, on Bed ford avenue, preached to a large congregation, taking for his text the seventh and eighth verses of the sixth chapter of Galatians:-"Be not deceived; God is not mocked: for whatsoever a soweth to his flesh, shall of the flesh reap corruption." After a brief introduction, the speaker proceeded to say that men were liable to be deceived in every relation of life-in financial matters, in reference to health, and also with regard to friendships. One of the saddest things in this life was the hollowness of the social world; but infinitely. more disastrous was the deception which was rife in reference to the soul's condi-tion. The religion of the senses and its devotees; of forms, its votaries; of the intellect, its disciples, and these were accepted as the condition of present and future salvation with far less care and examination than would be given to a trivial financial transaction. Persons might be deceived in regard to their personal interest in true religion. Multitudes professed religion who were never "born again," who never experienced

CONTINUED ON NINTH PAGE.